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Brief descriptions of the historical and cultural background of the Eskimo, Aleut, Athapascan, Tlingit, and Haida Indian groups of Alaska are presented. Further information is given concerning the educational, health, employment, and economic opportunities available to the natives today. A list is included of activities and points of interest in various areas of Alaska. (DK)

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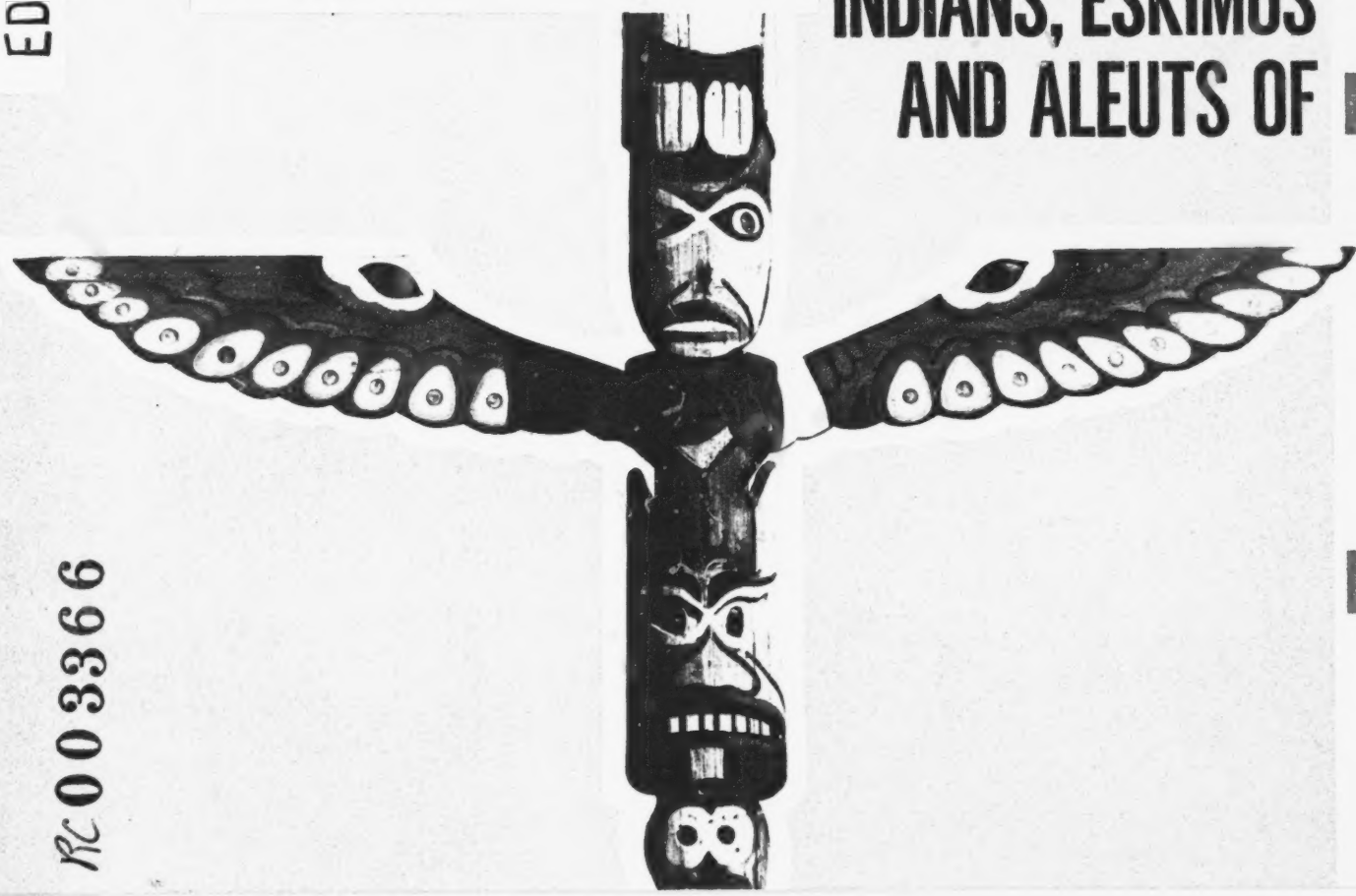

INDIANS, ESKIMOS AND ALEUTS OF alaska

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Introduction

Alaska has been a member of the Union since January 3, 1959. Yet today, the giant northern peninsula remains in many ways as mysterious and fascinating as ever.

Winters of quiet, blinding whiteness—low-lying coasts hidden by heavy mists—appalling distances that must be spanned by airplane—abundant fish and wildlife—a colorful aboriginal population—all spell Alayeska, an Aleut word that means "The Great Land."

Explorers, gold-seekers, adventurers and homesteaders found Alaska a land of challenge, opportunity, rich reward, and bitter disappointment. But they were latecomers. Already on the scene were native peoples who had learned to cope with the rigorous demands of the climate—and with the iron fist of the Russian traders until "Seward's Folly" brought them into the first phase of Americanization. This is *their* story.

Opposite:
Famous Mt. McKinley, the highest peak on the continent (20,300 ft.), as seen from the Alaska Railroad. The mountain is the principal feature of Mt. McKinley National Park, drawing thousands of visitors each year. PHOTO: DEPARTMENT OF THE INTERIOR

Indians, Eskimos, and Aleuts of Alaska

In a word association test, many Americans would probably match the word "Alaska" with "Eskimo." The anthropologist, however, classifies the native people of the State in four main groups: the Eskimos of the north and west, who live along the coast of the Bering Sea and Arctic Ocean and the rivers that flow into them; the Athapascan Indians in central and interior Alaska; the Aleuts (Al-ee-oots) of the Kenai and Alaska Peninsulas, and the Aleutian chain of islands; and the Indian tribes of southeastern Alaska—Tlingit, Haida, and Tsimshian.

Authorities disagree on the origins of Alaska Indians and Eskimos. According to one widely accepted theory, they migrated in successive waves from Asia across the Bering Strait to the North American continent. The most recent arrivals seem to be the northern Eskimos who settled along the coast of the Arctic Ocean from Little Diomede Island to Greenland. In any event, when Alaska was discovered in 1741 by Vitus Bering, a Danish captain sailing for Russia, the natives were already well distributed throughout the area.

The latest available population count (1960) indicated 14,444 Indians, 22,323 Eskimos, and 5,755 Aleuts. This represents nearly one-fifth of the total State population and it is growing at a rate perhaps three times that of the United States as a whole.

Unlike the Indians of other States, most of the Alaska Native people have no tribal organizations or tribal enrollments, although a substantial number are organized under the Indian Reorganization Act and the Alaska Act. They have tended to live in well defined areas, moving seasonally.

The culture of the 20th century has affected most Alaskan Native people, but in varying degrees. Many have become bush pilots, teachers, State legislators, artists, mechanics, and carpenters. Others, however, still live on their ancestral lands and cling to centuries-old traditions.

The airplane and the short-wave battery radio have penetrated the isolation of distant dwellers; and the White Alice Communications Project, a network providing worldwide telephone service, has extended communication services to many isolated areas.

THE ESKIMOS

Best known and most numerous of the native Alaskans are the Eskimos, usually associated with a world of igloos, fur parkas, and sled dogs. The culture of the modern Alaskan Eskimo does not completely fit this popular concept.

A hunting people, the Eskimos live today in more than 100 widely separated villages along the Bering Sea and the Arctic Ocean coasts; the lower river deltas of the Yukon, Kuskokwim and smaller rivers in western Alaska; and the Diomede, King, St. Lawrence, and Nunivak Islands. Much of Eskimoland is windy and treeless, with temperatures well below zero in winter and rarely higher than 50° in the brief summer months. The finger of 20th Century progress has beckoned many Eskimos to jobs in Alaska's cities and larger

Storage sheds in native villages are built on stilts as a protection from marauding animals. The man is preparing to store a supply of dried fish for feeding sled dogs in winter. PHOTO: DEPARTMENT OF THE INTERIOR

communities, while others have gone outside the State for employment and training.

The pattern of Eskimo life was carefully matched to the turn of the seasons and the migration of game and fish—periods of furious activity out of doors, followed by weeks of relative inactivity when bad weather prevented work.

Alaska Eskimos never built snow igloos, although they sometimes constructed snow windbreaks when caught outside in storms. The old-fashioned igloo (the Eskimo word for house) was framed in driftwood or whalebone and insulated with blocks of sod. Modern homes along the Yukon and Kuskokwim deltas are wood frame or log dwellings, sometimes made of driftwood or other salvage.

The familiar and functional hooded fur parka and mukluks are still in evidence in Alaska. In many areas, however, this type of clothing is replaced by items selected from a mail order catalogue, and the art of working skins is known only to the older women.

Dependent upon the sea and the tundra for food and clothing, the Eskimos have highly developed techniques for hunting and fishing, and these skills are being rapidly augmented by modern technology—steel fishhooks, semiautomatic rifles, nylon fish nets and outboard motors. They also build excellent plank boats, canvas canoes, and the skin-covered *kayak* and *umiak*, which they ply on rivers and the open sea in search of small fur-bearing animals, fish, whale, walrus, and seal.

Village life centers around the church, school, and native store. In areas that were strongly influenced by the period of Russian occupation, there may be one or more public steam baths, similar to the *sauna*, where villagers gather. Eskimo Battalions of the National Guard play an important part in the activities of young men. Where there are armory buildings, they may also serve as community centers.

There are skilled artists and craftsmen among the Eskimos and their carvings in wood, jade, and ivory have found enthusiastic collectors around the world.

THE ALEUTS

The Aleutian chain of islands extends like a broken string of beads south and west from the mainland of Alaska toward the coast of Russia. A series of volcanic mountain tops thrusting above the surface of the sea, they are treeless, desolate and fog shrouded for most of the year. Winters are colder than in southeastern Alaska, and the average July

temperature ranges around 57°. Of strategic importance during the war with Japan, the islands were lonely outposts for American servicemen.

The Aleutians, the Alaska and Kenai Peninsulas, and the Pribilof Islands are home to the Aleuts, related to the Eskimos and once numbering about 24,000 according to their own tradition. They were first in the path of the 18th century explorers from Russia and suffered most from the incursions of Russian fur traders, who fought their darts with firearms and killed them in great numbers.

It is estimated that the Aleuts were reduced to one-tenth their original numbers during a period of virtual enslavement by the traders. Later, intervention by the Czarist government in the trading operations and the arrival of Russian missionaries began to improve conditions for the islanders. As in the case of the Eskimos, the Aleutian people absorbed much of the Eastern Slavic culture, and many today are members of the Russian Orthodox Church.

The abundance of fish and sea mammals, bears, and migrating birds enabled the Aleuts to establish permanent villages and to develop a sea-hunting culture similar to that of the Eskimos.

The early Russians found the Aleuts living in large communal dwellings sunk deeply in the ground and covered with a layer of sod. They were entered by ladders through holes in the roof. A later Aleutian house, or "barabara," was a smaller single-family dwelling, partly underground and covered with sod, with the entrance at the side.

Both men and women wore long, shirt-like skin garments that resemble the Eskimo parka, but were not hooded. The men wore a peculiar kind of wooden hunting helmet. Women tattooed their faces, and both sexes wore stone or ivory labrets in the lower lip and a variety of ornaments such as bone pins, beads, small stones, and feathers in the nose and ears.

Aleutian grass basketry, once classed with the world's finest, was produced from a type of grass that grows only on Attu Island. Since World War II, when all Attu people were resettled, basketry has become unimportant to the Aleut culture and only a small quantity is still woven.

Today, the long association and intermarriage with Europeans has greatly reduced the number of fullbloods among the Aleut people, and has led to the decline of traditional customs. Usually living in well-constructed frame houses, they employ their knowledge of the sea as commercial fishermen and sealers or as workers in the fishing and cannery operations of the Bristol Bay area.

Two colonies of Aleuts first established by the Russians on

the Pribilof Islands still provide most of the labor for the international sealing industry. Although there are other seal rookeries in these northern waters, about 80 percent of the fur seal pelts taken each year are harvested on the Pribilofs, now territory of the United States.

Life on the one-industry Pribilofs is not easy. In response to requests from the native Aleuts, a 1965 investigation of conditions was conducted by a State commission. It is expected that the study will lay the groundwork for economic development, including the start of a tourist industry; for improved opportunities for land and home ownership; lifting of restrictions on travel to the mainland; and other improvements in the economy of the islands.

THE ATHAPASCANS OF THE INTERIOR

Before the advent of explorers and settlers, the Northern Athapascan Indians of Alaska were nomadic, following the moose and caribou and seldom establishing permanent communities. They were hunters, with no farming development, completely dependent on the fish in their streams and the game in their forests. The one necessity unobtainable in the interior was oil, for which they bartered valuable furs with the Eskimos and Tlingits.

The Alaskan Athapascans are related linguistically to the Navajos, Apaches, and Hupas of the Southwestern United States. Driven out of Canada into Alaska by the warring Crees some 700 or 800 years ago, they extend from Kachemak Bay on Cook Inlet at Seldovia, up the Kenai Peninsula to the Copper River and on to the Canadian border. Athapascan Indians also live in the area that reaches from Lake Iliamna, Lake Clark, and the upper Kuskokwim above Sleetmute, on the Yukon at Holy Cross, south of the Brooks Range, and on to the border.

Occupied with the struggle for survival, these Indians did not develop a high degree of material culture. Little is known of their folklore and religion, save that starvation is a theme of many of their legends.

The various Athapascan tribes have provided some interesting footnotes to the State's history. When first contacted by the Russians, the *Ahtena* were living in the Copper River Basin. They met the Russians with hostility and successfully prevented a thorough exploration of the Copper River until 1885.

The *Koyukon* on the drainage of the Yukon River, south

At Chalkyitski, north of the Arctic Circle, an Alaska Native farmer displays prizewinning vegetables, while his young son munches on a carrot. PHOTO: DEPARTMENT OF THE INTERIOR

of the mouth of the Tanana River, attacked and killed the settlers at the Russian post at Nulato in 1851.

The various groups of the *Kutchin* who occupied the valley of the Yukon from a few miles above Circle to Birch Creek below Fort Yukon were a warlike people with a peculiar, three-caste social system. Alexander MacKenzie first met some of them in 1789, while descending the river that bears his name. The Hudson Bay Company continued the contact, and the discovery of gold in the Klondike brought the *Kutchin* into closer contact with the whites.

Other Northern Athapascan groups include the *Han*, of the Yukon River drainage area in east central Alaska; the *Ingalik*, who lived between Anvik and Holy Cross on the Lower Yukon River and in the region southeast of the Kuskokwim River; the *Nabesna*, residing in the drainage area of the Nabesna and Chisana Rivers and on the upper White River, who first contacted white people in 1885; the *Tanana*, living in the drainage of Cook Inlet north of Seldovia, and on the north shore of Iliamna Lake; and the *Tanana*, who were found in the drainage area of the Lower Tanana River and the region where the Tanana and the Yukon meet.

During the 20-year period between 1890 and 1910, mining operations were at a peak in the Athapascan Indian country. Many of the Indians turned to wage earning during that time, in preference to the traditional pattern of subsistence hunting and fishing. Chronic unemployment has since plagued the Athapascans, and many have migrated to urban centers such as Anchorage and Fairbanks.

THE SOUTHEASTERN VILLAGERS

In southeastern Alaska, extending along the coast of Canada, three Indian groups are found living around the Alexander Archipelago from Ketchikan to Katalla. The Tlingits, Haidas, and Tsimshians found abundant natural food in this area and were able to establish permanent villages. Although the rugged terrain is poorly suited to farming, the natives survived on salmon and shellfish, a variety of berries, and plentiful game.

The Tlingits

The Tlingits live along the coast and on several islands

from Yakutat Bay southward, and are among the best fishermen in the State.

Formerly one of North America's more powerful tribes, they crossed the mountains from Canada to seek the seacoast, where Russian explorers found them in 1741. The Russians established a permanent post at Sitka on Baranof Island, which became the capital of Russian America and later of the Alaska Territory. Russian rule was harsh and oppressive, and attempted rebellions brought the native Indians only bloodshed and defeat. Between 1836 and 1840, hundreds of the coastal Indians died in a smallpox epidemic, further reducing their numbers.

Social status among the Tlingits depended on elaborate feasts called "potlatches," at which the heads of families or clans vied in destroying or giving away vast quantities of valuable goods. Conspicuous consumption reached a high point in Tlingit social life.

The goat wool and cedar bark ceremonial blanket of the Tlingits, perfected by the Chilkats of Klukwan, has always been in great demand as a trade item. Each clan house of the Tlingit had its own design, and all blankets produced by that house were similar. Designs varied from clan to clan, frequently illustrating a story or a part of a story. Colors were also symbolic of the clan represented. Nearly a year was required to produce a Chilkat blanket, including transfer of the design, which had first been carved in a pattern board of yellow cedar.

Totem poles, so familiar on Alaska's southeast coast, were also important to the culture of both the Tlingits and the Haidas, serving as the decorative record of outstanding events in the life of a family or a clan. Selecting and cutting a red cedar, transporting it to the village and carving it, often took many workers and craftsmen several years. The pole was then raised by the owner at a huge celebration potlatch feast.

Early missionaries and teachers, mistakenly believing that the totems were pagan idols, induced the Indians to destroy many of their works of art. The Indians, however, assisted by the Civilian Conservation Corps in the 1930's, preserved many of the finer poles and they are prized possessions today. Large poles are seldom carved now, but smaller sizes are available for purchase as souvenirs from Indian carvers.

Wooden bowls, beautiful carvings in bone, horn, or wood, and ornamented baskets of spruce root and grass fibers, were produced by the Tlingit and other southeastern Alaska Indians. The fronts of their houses were ornamented with carvings and painted with elaborate designs.

The Tlingits today participate actively in the general political and economic life of the State and have been pri-

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marily responsible for the foundation and maintenance of the Alaska Native Brotherhood. This group is the oldest continually functioning fraternal organization of American Indians.

The Haidas

Closely related to the Tlingits, the Haida Indians live on the southern end of Prince of Wales Island. Emigres from Canada early in the 18th century, those who live on the Queen Charlotte Islands are still Canadian citizens and are sometimes known as the Kaigani.

Tradition has it that totem carving originated among the Haida. Haida carvers were sometimes hired, or even enslaved, by the Tlingit to produce totems or carved embellishments for Tlingit homes and villages. The gifted Haida craftsmen also produced fine slate carvings and delicately worked articles of wood, bone, and shell.

About one-third of the Haidas live in Hydaburg, and derive much of their income from fishing, many operating power fishing vessels. Like the Tlingits, the Haida people take an active interest in Alaska's political affairs.

Tsimshian People

The ancestral home of the Tsimshian is on the Skeena River in British Columbia, and the coast to the southward. In 1887, however, a dissident Church of England missionary, the Reverend William Duncan, persuaded a number of the Indians to move to Annette Islands. A grant of land was later obtained from the United States Government by the Act of May 30, 1891, and the Tsimshians have continued to reside there, principally in the village of Metlakatla.

Metlakatla, where the Indians operate a successful salmon cannery and fishing operation, is a model village. Its facilities include a water system; hydroelectric plant; logging industry and a large commercial landing field, operated under lease, that accommodates jet aircraft. The living standard in Metlakatla is considerably higher than in other Alaskan Native communities.

The Tsimshians participate in the social, economic, and political life of their State.

ALASKA NATIVE PEOPLE TODAY

The Eskimos and Natives of Alaska are citizens of the United States, naturalized collectively by the Citizenship Act of June 2, 1924.

Most of the natives of Alaska suffer from lack of economic opportunity, just as do Indians in many parts of the "lower 48." However, some Alaskan Natives have prospered. Tyonek village on Cook Inlet, for example, recently received $11 million from the sale of oil leases to private companies and is investing the money in housing projects and community improvements. Annual income from these leases is about $500,000. Production would raise this income.

The Bureau of Indian Affairs offers a full program of education, employment assistance, housing, and welfare aid to the Native people. A liaison office is maintained in Seattle, where an orientation center is available to ease the transition of Alaska Native people who migrate to west coast cities.

Adult education classes, provided by the Bureau of Indian Affairs, are well attended in Alaska Native villages. This mathematics class for adults is at Kwigillingok, on the southwest coast. PHOTO: BUREAU OF INDIAN AFFAIRS

Hunting in the sea is a way of life for Arctic coastline dwellers. These villagers are carrying a sealskin "poke" filled with seal oil which they will store for fuel. PHOTO: ALASKA TRAVEL DIVISION

Education

Native Alaskans were first educated by missionary groups, and later by the Federal Government. As finances permitted, the Territorial Department of Education included the larger native villages in its school system and, at the time statehood came in 1959, educational responsibility had been assumed by the State for about half of the school-age children of Eskimo, Aleut, and Indian origin.

The Bureau of Indian Affairs continues to serve Alaska Native children in more isolated areas. The Bureau has engaged in a multimillion dollar school construction program with two goals in mind: To provide enough school seats to ensure an elementary education for all Alaskan Native children, and to increase their high school opportunities. At present, the Bureau operates 73 elementary day schools in the Native villages. Three of these also offered grade 9 and one offered grades 9 and 10 in 1967.

To attend high school most students must leave their villages and each year over 1,500 go away to schools where they remain until spring. Some of these students attend the Bureau schools at Mt. Edgecumbe in Alaska, Chemawa in Oregon, Chilocco in Oklahoma, and Haskell Institute in

Kansas. Older students may apply for vocational training or college aid. Academically eligible Native high school graduates may receive scholarship aid from the Bureau, other Federal higher education programs, and university and other sources.

For adults, the Bureau provides special teachers who conduct classes tailored to local needs and wishes in many villages. Such classes may include basic education, or instruction in such practical subjects as family budgeting and money management.

Health

The health status of Alaska Native people still lags behind that of other Americans due to extremes of climate, poverty, isolation, and a general lack of understanding of good health practices. Accidents and diseases of early infancy are leading causes of death.

The U.S. Public Health Service assumed responsibility for health services for all Indians and Alaska Natives in 1955. Since that time, the infant mortality rate has declined a reported 39 percent. Tuberculosis, long a major health problem, is yielding to modern drug treatment and has declined 84 percent since 1955. A sanitation construction program has completed or has projects underway in 62 Native villages.

A dental assistant training program is offered at the Bureau school in Mt. Edgecumbe. Vocational training for practical nurses has been arranged by the Bureau at Anchorage Methodist University, with clinical experience provided at the Alaska Native hospital in Anchorage. An expanded community aide training program began in 1968 to provide trained aides in 250 Native villages. Contractual arrangements with the Alaska Division of Public Health prepare Alaska Natives for work as sanitation aides.

Employment

Many Native Alaskans combine the traditional hunting and fishing for subsistence with work for wages when jobs are available. But most employment is seasonal, in areas far from Native villages. For those who wish to relocate to seek jobs, the Bureau operates an employment assistance service, which includes job counseling, vocational education and training, transportation for the job seeker and his family, job placement.

Numbers of Native people have proven their skills in the electronics field, through training at the University of Alaska and in industrial training centers in the "lower 48." Employment of Indians and Eskimos on defense communications systems in the Arctic is common.

The USMS North Star, a 10,000-ton freighter operated by the Bureau of Indian Affairs, makes two trips each year from Seattle to carry supplies to villages along the Bering and Arctic Seas. Just after the 1964 earthquake, the vessel carried more than 1,000 additional tons of emergency supplies on one run. PHOTO: BUREAU OF INDIAN AFFAIRS

Economic Development

The lifeline of the villagers is a 10,000-ton vessel, the North Star, operated by the Bureau of Indian Affairs to carry cargo from Seattle to some 75 Native villages scattered along the coasts of the Bering Sea and the Arctic Ocean. The ship operates on a self-sustaining basis.

Utilizing natural resources, 11 enterprises were started in Alaska during the 3-year period mid-1965 to mid-1968, employing some 450 Indians. These mostly were dependent upon the fishing industry, with emphasis on the famed Alaskan crab and salmon. Others were in the wood products field.

Three Togiak Eskimos recently borrowed 300 reindeer from the BIA-owned herd of 11,000 head on Nunivak Island—to be repaid in kind. They will use the animals as the nucleus of a reindeer enterprise, to produce meat and hides on Hagemeister Island in Bristol Bay.

Reindeer husbandry was first introduced in Alaska at the turn of the century by Lapland herders. There are 15 Eskimo-owned reindeer herds, two Government herds, with a population of 33,000 reindeer, in western Alaska. Although the reindeer population has declined and large-scale herding is carried on by relatively few native Alaskans at

present, the Bureau hopes to revive interest. Ninety-four Native families received the major portion of their income in 1967 from their reindeer operations.

In all, the Bureau of Indian Affairs has responsibility for 4,167,050 acres of land in Alaska, including two reindeer reserves of 1,263,000 acres. The only areas that can be classified as reservation, however, are Annette Islands, an area of 86,741 acres, and 894 acres at Klukwan.

In 1965 the Bureau extended its forestry activities into Alaska, with a goal of stimulating the economy of rural Alaska Native areas. Two recent timber sales on the Annette Islands Reserve have generated jobs in road construction, logging, and longshoring, and a processing plant to be constructed will offer additional employment. The forest management program also recognizes recreation needs, fish and wildlife propagation, and watershed protection.

BIA also cooperates with the Indian Arts and Crafts Board, established in the Department of the Interior, to promote the development of authentic Indian and Eskimo arts and crafts. In 1968 the Tlingit and Haida Indians were awarded $7.5 million by the Court of Claims. Numerous other claims filed by Alaskan Natives are pending in the Indian Claims Commission.

DISASTERS STRIKE

March 27, 1964 portions of the State of Alaska were rocked by a series of seismic tremors that resulted in loss of life and millions of dollars in property damage. Four Indian fishing villages in southern Alaska were destroyed by tidal wave, and many other Native communities suffered heavy damage. One-fourth of the population of Chenega, a village of about 100 people, died in the earthquake. Supplies were swiftly made available by the Anchorage Office of the Bureau, other Federal agencies, and many volunteer services. Bureau technical assistance was rushed to Alaska in the aftermath.

In 1967, the Chena and Tanana Rivers rose to record heights and went on the rampage. The Tanana River severely damaged the city of Nenana and flooded out the Native village of Minto. The Chena River inundated the homes and businesses in Fairbanks and almost completely destroyed Nenana. For three days boatmen and Army personnel in amphibious vehicles rescued people and delivered food and medical supplies. The Fairbanks Area Office of the Bureau worked closely with other Federal, State, and volunteer agencies.

In addition to the flood, in 1967 the salmon harvest in Alaska yielded a pack about one-half the average for the past 10 years causing considerable economic problems for Natives.

PLACES TO VISIT—THINGS TO SEE

A sampling of the many "don't miss" activities and points of interest.

Eskimo Land (Northwestern and Arctic Alaska)

Nome—Annual March Dog Derby
Midnight Sun Festival in June
King Islanders' Eskimo Village—Master ivory carvers at work.
Barrow Eskimo Village—Farthest northern community in Alaska
Kotzebue Eskimo Village
Point Hope—Famous cemetery fenced with whalebones

South and Central Alaska

Bristol Bay—Annual red salmon fishery
Katmai National Monument—Wildlife, Valley of Ten Thousand Smokes
Pribilof Islands—Fur seal harvest
Bethel Eskimo Village—Annual dog races in January
Mt. McKinley National Park
Tanana, Athapascan Village
Museum of the University of Alaska, at College
Alaska Railroad—Operates from Seward to Fairbanks
Nunivak Island—National Wildlife Refuge, reindeer and musk ox herds.

Totemland (Southeastern Alaska)

Alaska Museum at Juneau
Mendenhall Glacier, near Juneau
Sitka National Monument on Baranof Island, site of the Old Russian capital
Metla Katla, a Tsimshian Indian town on Annette Islands Reservation, with an important salmon fishery
Totem Bight Community House near Ketchikan
Totem Park at Klawock, the largest collection of poles in the State
Tlingit Village at Klukwan, the home of the famous Chilkat blankets
Saxman Tlingit village near Ketchikan
Wrangell—"Chief Shakes" Totem House

For additional information about Alaska's numerous attractions for visitors write: Alaska Travel Division, Box 2391, Juneau, Alaska 99801.

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CULTURAL AREAS IN

Alaska

SEAL. *Walnut, with inlaid baleen eyes.* BY PETER SEEGANNA (ESKIMO—KING ISLAND).

As the Nation's principal conservation agency, the Department of the Interior has basic responsibilities for water, fish, wildlife, mineral, land, park, and recreational resources. Indian and Territorial affairs are other major concerns of America's "Department of Natural Resources."

The Department works to assure the wisest choice in managing all our resources so each will make its full contribution to a better United States—now and in the future.

U.S. DEPARTMENT
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